THEAVRAU IOHN

HIS

EPITAH

And EVROPS Looking-glass.

DEARELY BELOVED,

Brethren the Divine light hath taken its Regency *in the Sp* *of men, and from God is this Divine guift*; ORIAL, that is this L angel: this *Angel light come, to enlighten the darke world in man,* have stated a conjunctive word which is this *Mikrakesoamias,* is thus defined or Englished; *it is something lovely inclosed in darkness, wh* *the Spirit of God in man*, and from that light which is the first fruites o God, is that received and declared and sounded forth, for the found g before the Judgment cometh.

Now Light is the declarer of Darkneſſe, & Darkneſſe is the accuſer of li for in ſtrength there is no accuſation, but ſin and weakneſſe is allwaies cla rous and accuſing. Now I Theauraulohn come in the *HIPOSTIC & ALLI* the Engliſh is this; *The Searcher for darkneſſe in the Round Ro* the *ANTE-VIA*, *or the before way*, them two latin words as they ſta

ſate; their definition is unfathomable, for in their ſignificatory Extent, y exclud *the Horiscope*, and reach into *ALLAH HOIRE* define them rds, and then you may behould *Theavrau Iohn* in the Inmoſt Temple, ere there is no voyce but behoulding, and no ſpeaking nor expreſſing, for t is vanity which is the clothing of mortality. O! *ACKKLAH-SABIE*, Engliſh is this: O! thou Shutter in thy reſt, thy priſonre in his birth, *ſſrharim arni pelah aluah horat o'*, the Engliſh is O! *England*, O! *England*, *Rootes are ſearching into, by that Eye that cannot be deceived; for thy niquity is great, great, great, before my God, and a Watchman, & an Hewer, ſet againſt thee* to preach thy Funerall, for thou art Dead though thou nkeſt thou art a live.

O! Ye that are the accounted *Eyes, directors, and Seeres* for the people, w I come to try you; for if the *Eye* be dark, the body muſt be imperfect ight; now what are ye, you anſwer, *Miniſters of the Goſpell* of *Chriſt*, ell. I am *a Prieſt of the Law, and an Apoſtle in the Goſpell*, my expeſſion is aing, but on the event let the people Judge. Now I will give you my diſini- n thus; I am a *Prieſt called by that Eternall word*, which *word* in his *HORI- HE ARE it is ROKAS*, that is the *Strength, Word, Root, God, the Crea- of all things*; Now my demonſtration is this, I am a *Prieſt the firſt in this w birth, borne and brought forth from that radicall Root, which is Life, and mmortality it ſelfe* living in him ſelfe, behoulding him ſelfe in us, & wee in im both Celeſtial *Alliah Saby Ory Heſſeon Or Oni Am*

The Engliſh of this dubeous ſtate is this, *the doubtfull man wandereth till e Center take him, then he ſeeth the fearfull vanity that he hath paſſed thorough*, hich is the *Eye* of the *Prieſt*, for the *Prieſt is* the *Eye* of the *Law*, the *Law* the life of the *Prieſt*, ſo then hee e you have in the *Prieſt* the *Law*, and the *aw* the *Prieſt*, what is this I anſwer it is the *Reſerrection of God in man*, *an made obedient to God by that light, that he hath received from God, that* light *Gods Law* wrot in the heart of the *Prieſt*, the *Prieſt* is *the Eye in that aw*; *what is an Eye, it is ſight, What is ſight, it is Obedience*, what *Obedience*, it is *Love*, what is *Love*, it is *Life*, what is *Life*, it is *Jehovah Aluah Hoxrim*, then to be a *Prieſt* in the *Law*, it is to be in *Jehovah*, which is he *Life* of the *Law*, and God himſelfe. So much for my definition in my *Eſſoyne* or in my *Prieſt Office* by, or in the *Law*.

Now I come an *Apoſtle* in the *Goſpell* which is *Maſſah*, or *Jeſus*; *Appoſtalie Regie e Adma Haſaret Regina Via Eorum*; the engliſh is this *the, Appoſtles are Chriſts Reſerrection of this Regnecy*, who by him are one in him by light from God, ſo when *Paul* and the reſt knew the *Reſerection of Jeſus*; then the beg- gerly Rudiments were caſt by as Childiſhneſs, then their was a going on un-

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to *perfection which is the spheare I move in, and not in a poore clay house, in w*
the beauty Excelency did appeare, I meane that body that Suffered at *Jer*
lem, Cristus NonDia Sed, Viva Vita in Rem Magih, the english, is *Christ is no*
Appearing day, and then night; but a *living life of greatness. and Excelen*
Now Brethering I beseech you *observe these two Maximes.* 1. *God could*
be man, for man is a thing created and made, and that cannot be God; *but*
is he that made and Created that Appearing thing, which we call man; for
is borne of flesh is flesh, though to give, your you owne Conception, or Conceiting
Jesus in your owne Bookes, yet doe you, & the whole world know that Mary, that
say was the Mother of God, if your expression be true, she *can be noe lesse,*
I beseech you remember she *Mary*; *I meane, was but flesh, and what is born*
flesh is flesh, so saith the true Scripture, and *flesh and blood cannot Inhear*
eternall Life; now know that he that was born of *Mary* was flesh
and in that *flesh. Borne of her did Jesus appeare*; *for Jesus is*
nor never was an out side body, but an *inmost or inward annointin*
that Crusifies by his Subjecting powr, *the out side man unto Obedience unto*
inside or inmost spirit, for no man can see *Jesus* but by the *effects*; for *Je*
is a spirituall annointing, and not a visible Carnality: But *Jesus* is the subdu
of Carnallity to the *Divinity, being ressident in the Carnall forme*, which *Dev*
or Divinity is the harts Senter, in which it is made upright, and *actions answ*
ble to the Senter doth issue into the Declarations. One instance I give touch
the Carnality of *Jesus* as you acknowledg and it is this, it is said *that Je*
offered up a willing Sacrifice for us; this is true but look into the very *wo*
them selves and they are these; for *Roome* hath not shut in th
translation all the light out, but the *Eye of light doth discover* betwixt
joynts in the closure of that *Gospel*; now here is the light that descovers
cheat Couched in these words, and implyed the quit contrary to the tr
meaning of *the Spirit*, these are the words *FATHER if it be thy will that t*
Cup may pass from mee: why I beseech you bretheren for *the mercy sake* co
sider rightly, for these was none of your *Saviour Jesus his words* as you
teraly understand; but these ware and are Jesus his words, *not my will but*
will be done, and submitted, for Jesus is the power of God submitting *m*
unto himself. The second maxim is this, God is a spirit, Jesus is the same
and my Father am on, it was not that *appearance* neither, that *sound or voy*
that was one with the father; but it was the *tye life*, or *life tye*, that is the
bedient Essence in man made *light*, which *light* cannot be spoken, for it
spirituall beholding, that *spirituall beholding* that * *Even* that; was it th
was one with the Father, that and the Father are one, and not *a man* no

ee, neither any *apperance*, but that, that is one with the Father; it is *ORY* L that is *the light all, the all light*, & that *light* is *the living life moveing* in all t are *risen* in the *Jesus Reserrition* which is *MOVNT SION*. So when you come unto *mount Sion*, then you will know what I write; for my *Sheep* y k ow me, and my voyce is the *Crown* of their *Lovely injoyment*, for let e tel you you, you darke Gentiles, it is a *voyce running in* the Vaines of *life*, thering us all into one, one into all; for in light there is but one, and wee in one another, and all in God by that free gift of his grace given unto us recon cile us one to annother, and so all to God.

Now ye *Ministers* of the *Gospell* in *England*, I come to try you by the *spell*, *now take this in the first place*, *all truth is but one Gospell*, for there is *truth & deceipt or alye*, in the whole world, althouge demonstrated varisly in various forms and fashions. Now the first queerie is this.

How can you *Propagate the Gospell*, *when you know not the Gospell*. I proove hus, in that word *Propagating the Gospell*, yee doe not *know the Gospell*; for ee were *in the Gospell*, *or knew the Gospell*, then you would know that it is ods free gift and mercy, not comming by meanes or endeavor: *But Gods gift Conferrd without mans desert*, on whom the Lord pleaseth. I pray now where is your *Propagating* the *Gospell*; the way that leads to the *spell is Christs light*, *and that casts out Covetousness*, *that's the first step*; *for etousness* is the Root of all evill, & that Root is so deeply Rooted in you *ists* or *Ministers of the Gospell*, and also as deeply *Rooted in the States of the d*; *that that glory*, *Gospell*, *or Gospel*, *glory arises* in another people, for that t *Covetousness* (*Exce*) *unroots you*, *both Priests*, *and Stats*, *for being rooted he Gospell*.

The Second queery it is, Affirmative prooving that you never knew *the spell*. *nor the Stats*, *nor the called Parliament*, *neither of you both*. I prove it s; *The Gospell is Peace*, *yee are in Warr*, *and provokers to Warr*, *there: in n Spirits*, *the Gospell was never* rooted, (*Id est*) *primus Malxxi*.

ow how did yee *Priests* thunder in your trade *of lyes*, in these expressions, hat was not for the *Gospell* let *him be accursed*, and he that would not for the *Gospell was none of Christs*, was not this your Baal trade of *lyes*? you bin *Priests of the Law*, then you might have had some Colour to Acted under: But you are as yee call your selves, *Ministers of the pell*, *and if you be Ministers of the Gospell*, so is *Appollion or the Devill*; for the root yee grow upon; I proove it thus from your own words, he would not goe & fight for the *Gospell* could not be one of *Christs flock*, ou remember this *Cheat* you put upon the poore *Innocent* & *Ignorant*

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people? now in them words their lyes a perfect deniall *both of Christ and Gospell, For Christ and his Gospell is peace* in *love*; & *love* in *peace* & know all people *that Peace is not Warr, & love is not in slaying one another*, for your o*selfe-ends*, and your hooke baited to take the simple innocent men with *Baite Gospell: But as the Lord lives ye shall drinke deep* of your *Fornications* that you have bewi ched, *& foxed, & made the Nation drunke withall*; for yo day is at hand which you through the *Eye of your Sopheſtry* perceive th makes you two *theeviſh lyars*, bring your difference to beare *a face of be reconciled both into one*, and it is but thus much *yee Prieſts*, in the truth your intentions it is. because you see your trade begins *to decay, & the colo of propagating, the Gospel may from the States* procure a humain forme, & a Law to bind men in obedience *to that forme, when indeed it is your desig strengthen your selves by that Law obtained* in your *trad of lyes*, and so hold the people in obedience unto your selves, and this is your sole a whole end and aime in the *propagating of the Gospell*.

Thus know all people that a *Law* may be given to cause the outward *ma* to walk formable; but no man can give a *Law* to cause obedience in the *in ward spirit*, for that is *Spiritual* and *Gods place* of *Regency*, he that will form a *law*, for that; he is the *Higheſt* and *Greateſt Antichriſt* that ever was; fo he assum s unto himself *Gods Royalty* of *Regency*.

So then make you a *law*, for that which is *lawable*, that is the *outwa man*, and make it as strait as you will in all points; for they in whom th life *of Christ is truly risen* they will fulfill it; for know love doth no evil t any man, but lives in its own *Beholding*, and in that *Beholding* it *rejoyc continually*. So then you see the *Jewes* are obedient unto your *Lawes* o your *Land*, then do not you force a *Formall Cheate salted Religion*, upo the people; for it will prove the highest Idolatry that ever *arose*, that upo the *Resurrection* of *light* you will put a darke decevable vaile, but yee a like your fore-Fathers; for they persecuted the *light*, and so do you.

Now I come to *Charge* the *States* of the *Land*, and unto them I shall b name their own *Words*, and them *Words* confirmed by *Oathes*, and the *Jehovah* called to witnes what they *Protested* unto; now comes *Tryall* that *Tryes* you all: Now if you be in the *Truth* what you *speak* nay *Sayd*, nay *Sworne* unto, you cannot be offended at your own *Oathes pro ceeding* from your own *lips*, and the *Invocation* of *Jehovah* to beare *Record* and know that he is the true *Record* of all your *actions*. The first was for th *Gospell*, O! how would you defend that; now knowd *yee States* that th *Gospell* containes in it all *Truth* and *Holineſs* which you said would be *de*

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reyd, and *Popery* brought in; *all this cheat I remember*, but then I was not ought *in to light*; for know by your ſtanding to *defend* the *Goſpell*, you eclare you know not the *Goſpel*, for the *Goſpel* cuts down all *ſtanding* in an, and upon *the death of* mans own *ſtanding* the *Goſpel* is *planted*, *& Rooted*; r mens *Death* is the *Goſpels life*. Now in the *Coſpel* there is no feare of *opery*, for the true *Goſpel* is that *holy Annoynting* that turnes *Popery*, and *ndependancy*, and *Presbtery*, & *Anabaptiſtery*, & *Arminiſme*, and the reſt f theſe *dark decripts* into *one light* which is the *Goſpel*, and then all theſe *ects* are *unſectea* & made one *light*, which is but ſtill the *Goſpel*, *the Word oſpel*, the true Engliſh that it holds in its Imbodiment, it is thus much deri- ed from th[illegible]*ord Goſpel*, *it is Gods Saved*, *or Gods Choſen*, ſo much lies in the *Word Goſpel*. The Hebrew word radical is *KIO* wrot in ק *KOF* not כ *CAPH*, or *KOF* ſignifies *ſtrength* in *knowledg*, now had this *ſtrength* of *knowledg* been n you, you had ſtood in the *rooted root*, but becauſe this *root Knowledg* or *Knowledg root*, was not in you, that cauſes alwayes Feare, and from Feare ll evil. *Actions proceeds*, and *feare is not Love*. Then their is no *light but arkneſſe conſiſts*, from whence comes all theſe *Cheating Declaratives* unto, nd upon the *Nation*? it is from this ſtate of *feare*, I prove it thus, God is *ve*, feare is *hate*, light is *love*, *love* is *light*, *darkneſſe* is hate; ſo then *love is he Law of God*; feare and darkneſſe is the law of the *Divill*, and this is the tate you lye in; that makes you *to ſay* and *unſay*, *ſweare* and *for ſweare*, pro- miſe and *deſceive*, proteſt and in that proteſt, intend to *Cheate*

The next, was for the *Liberty of the Subject*, and the Law of the Land; ow I come into your own root, to Argue with you, and in your own ethod of words, but your Actions are murderors of your *words*, *probatum* ſt from your Declaratives; Now the *law in truth of law in his intent*, is to right all men: and indeed it is right to all men if its motion, e in its own *wheels*, for know an *Adminiſtrator* of the *Law*, he is to ſound he *Law* in the *Laws* own words and terms, both in intent and extent, and he *Adminiſtrator* of the *Law* is to be onely a Pipe in which the conſent and *Atrument of the People* is to paſs through, and be he what he will be, *Great* or *mall* that *ſounds* not the *Law* ſo; he is a *Trayter* to the *Law* and *People* pre- ent, and ought to dye without *mercy*, becauſe he becomes a contemner of he *Conjunctive meaning* of the *People*, and gives his own *will* for the *true Law* f the *Land*; but when truth ariſes and *calls*, the *Adminiſtrators* of *Juſtice* o an *aecount*, which day is not far off; our eyes ſhall ſee it performed, and that day there will be made many places of *Judicature* empty, This I know; nd all yee people that are oppreſſed, be yee comforted, even yee which we

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our selves call Cavaleers; *For as the Lord lives* ye shall have a true *Demo-stration* of Right, in Waight, and measure don unto you; But NO KIN but by the power of the *Lord*, changing men, for though ye have be *openly prophane*, and delghters in *vanity*, for that hath the Lord scourged you but we, *even* we, are more theivishly wicked, for we have not only slain our *Enemies*, but *cheated our Friends*, and brought the *state of perjury upon the whole* al altogether, that intrusted us, and have made ourselves the Scorn of *Nations*, the *cheat* of the *people*, the *Abstract* of all *cruel villany*,

I demonstrate from my *Light* thus; First, We covenanted and swore to *that*, then we *unswore* that and never performed it, which yet shall stand to the rooting out of all *self-seeking* men in the *Nation*, *out*, *out*, *out*, *by the roots*, and a *Wolf*, man, *a man* Wolf that is a *Devourer* of his Brother, he shall not be left to inhabit amongst us; This is a strange saying *wrot*, But it is from true light.

Now know the *Conjuncture* of the people, if by them it have a being, It is the *beauty*, *excellency*, *glory*, *honour and honesty celebrd* out of their whole all, altogether; This so chosen, is the Representative of all their glory, in whom their trust and confidence is reposed. Now this so chosen, and so seated, it is in England called a Parliament,

Now I hope I shall *offend* none that now *sits*, for I speak in the truth to the *Nations*, true birth-right linially discending, duely *conjoyned*, and of *right chosen*, *Magna Charta* being their *foundation-stone* or *Center*. Now if yee be *offended* by thar, I know you to be but *shaddows*, for if ye be true, then no *offence*; for it is a shadoe or weakness that is jeolous or offended, for truth is strong standing Centered in the main *rock*, which is God, for God is *Truth* who hath been made a Colour to colour all your false falices under, *& for his glory alone I contest with this Nation* only to charge it with the work wrought in it, then my work here is done, *for judgement follows the sound* but men by the sound shall be left without excuse.

Now once more ye *States* have wronged me and my choise in the Parliament for which I ought to be satisfied, thus; My choise, I chose I faithfully stood to defend, till a choise was chosen by a stronger hand, which violated my choyce and how many more I know not; but this I know, that in that chousing, was not the Law, nor the right of the Nation included, but *there our Servants became our Masters and Lords ouer us*, violating all our birth rights, Law and Liberty, the which things *they before had Covenanted in solemne oath to maintain*, calling God to witness, who (as I said before) is a true *witness bearer*, and this I know, *he will Rase out all Perjury out from amongst*

amongſt us, for God will purge, till a peculiar people come forth, that ſhal tread yonr Idols of Gold & ſilver, & Lands & *Eſteeme*, that *eſteeme* is a great Idol in England; But this people that God will raiſe, ſhal tread all theſe under their feet, not eſteeming that *which you onely worſhip*, overthrowing all that you ſowre to maintain, onely advanceing yourſelves, by the ſame law and way that you have condemned others to death for, therefore I beſeech you remember, he that *puteth* another *to death*, and he himſelf doth the ſame things that he condemned the other to *death* for, doth not he give ſentence againſt himſelfe? I pray you whome theſe words concerne, Remember and repent and returne. For know there is no tranſgreſſion before there be a law, onely in England is this iniquity found, as a girdle gird upon her loines, & wo woe! woe unto this hypocriticall Nation, this all tounged Nation But deeds of mercy in her are not found, *the glory of her beauty is ſo bewitched for and With gain*, that her faith, her oathes, her covenants, and all her proteſting, Calling God to witneſſe, is become a trade to be bought and ſould for 3 s. 4 d a pound, which is the Laborours wages, your brethren the Lords workmen, whom you have thus deceived, And your ſelves the purchaſors of your own willfull fallen Credits, and the Nations honour alſo, *If ever they intruſted you with it*; miſtake me not, there is honeſt Godly men, but they are in minority and overcome by woluiſh plotters, whoſe hands Gods Judgment will find out, and bring them to their due deſert; miſtake me not, I am none of your *Sects*, I am a *Jew* both outward, and inward, a *Prieſt*; What is that? It is indeed the light raiſed out of the Gentiels dark roor, for to charge the tranſgreſſion upon the land, and to *make it culpable before my God*, that *Judgement* might enter upon his throne, for heavy days, and days of mourning for Iniquity is at hand, and though the Prieſts condemne the *Aſtrollagers*, take this from me, that am a man vnlearned in any art or tongue, *Arki*, *Vea*, *Arni*, *Ophrat*. *Al*, *Sabi*, *Arni*, *Ory Alpha*, *Am*, *O Threapha*, *Alba* Army Arrat.

The Engliſh is this *Harke*, I hear a crying ſound of Confuſion in the land, the Prieſts diſpiſe the Creation of God, which is the Signes of the Firmament, which ſigues are the true, truth, in Gods writing-table, and are the true readings unto men from God, that is the Engliſh from that conjoyned *abſtracted language* into one canjunctive *radical root*.

A word unto ye Prieſts; firſt know you are confuted in your Clamouring, by this argument. If ye were able to define the *Dictatings* of the Stars in their ſeveral *oprative motions*, then knowledge it ſelf would ſilence you; but in this appears your madneſs, to condemne the maxim, that the *Root*

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you are not able to discover, or rat[illegible]
Demonstrative; therefore it is madness beyo[illegible] you to sequence
a thing you understand not. Let me tell you, *Ora sunt [illegible] rem*; the meaning is this, *The Hand* pointeth to the *Dial*, but the *Dial*
turneth not to the *Hand*, because the Hand is motion[illegible] the
take notice, a Seal is set to a Bond, it is quikly done, and the
locked up, but there many times proves much sighing
Bond in again; thus it is with man. But I state it allu[illegible] allego
pointing to a higher Illustrative, that is, Gods Seal never alters, for his
truth, it stands firm.

Now ye, *despisers* and *wonderers*, it is the *want* of wildome that causes you to asperse; but be ye sure, before the revocation of the insealment, denoted by the conjunction, of or in, this Eclipse, *it will be lamentable, wofull, and great mourning and devastation*: So that he that is exempted from sorrow in this conjunction concerned, he must be *Celestial*, for no lesse will be *security* unto any: Then *your forms of Religious Holiness* that *Cheat*, will *vanish* as the *untimely Birth* of a *woman*; for a tryal for *flesh and fleshliness* will from Heaven be demonstrated, then shall ye *Iews* my people, be brought forth as the refined of the Lord, fit to be possessed, ye being weighed up from the *earth*, or the *earth* weighed from you; for until the *tincture* of Evil be cast forth, *Righteousness cannot be acted*; for we must be delivered from, before we can be interested in. *Selah.*

O my Brethren, I your Brother *Ruben* (*Theaurau Iohn*) have declared my received of the Lord, which is the *Tryumphant* State, that the *Iews* here shall be possessed in their return, God will manifest his *auncient Glory*, and in that *very peece and parcel of ground* that hath had its *Sabbaths* of *sorrow, times time, and the half time*, witnessed by *Daniel* my brother, by the *dictatings* of the Spirit in him, and the rest of the *Prophets* so long ago. Brethren, I am as a woman in strong travel for your birth which is to be brought forth; but beloved my God hath comforted me, for he hath shewed me this figure, that strength is in thee, from *himself*, and that thou commest forth like strength, birth, birth, strength, even comparatively, as a Child in the Womb, by the strength of his arms, should open the *Matrix* in which he is *locked*, and come forth in *Majesty*. So even, so, my beautious *Brethren*, I see you co[illegible] for
ming. *O Hallelujah Samoas arby ory Celestialis sabinai* [illegible] which is
naim; O? peace is thy *loveliest Garment*, that thy [illegible] you want
withal, and nothing shall be wanting, to make thee th[illegible]
Heaven, and *Princeliest, Princesses* of all the [illegible]

domes promised unto thee; the *time*, the *time*, the *time* is come, thy *Sheep heard* and *Watchman* beholdeth thy beautious *Inheritance*, it is *Naim*, *naim*, *naim*, it is *Arke naim selexi or*, it is *Arma horainh saby ad te*; there is no English that can *denote* these *States* in their full import, but the Maximes will be *Eclipsed* in their *Beauty*, onely I give you this hint, it is, Glory, glory, glory to the twelve Tribes, but now in this return thirteen Tribes, we are increased in the North, as my next Book, which is already wrote, it doth illustrate.

Now all people, whereas I wrote an Epistle in which I challenged the *lying Clergy* of England, upon the 5 of April in Pauls Church, offering a fair dispute unto them, at which place, I was in the morning, and put up my bill signifying to appear at three of the clock that day, in the mean time the *seduced spirits* had obteined strength and power, to shut the doors and keep the people out, so when I came the doors was shut; now hear I shall claim my priviledge, as a *free man* of this City, and all the rest *in my right included*. First know you that we chose no private Congregation, but the *Cathedral*, a place free for all men and nations to meet in, and you know that there is an act of *Parlament* so called that *authorizeth* us to meet, and *dispute*, and *confer*; now here I see you deny the act to be in force, and so unto us it is made *null* and *void*, so in this case of liberty the act stands us in no more force then an *Almanack* of the year last past; now my Lord Mayor and the rest of our Governours: if we meet in peace by *authority* of *law*, you are bound to *preserve* and keep us in peace, by your oath you have taken to the State, for know you, you are but servants unto them you receive from, and are intrusted in, you are to punish *abusers* of the *peace* and *liberty* of the people, and to maintain the *peaceable* people in peace with all your might and assistance.

And the main query is, whether I and the rest of the free-men of London, did contrary to our *birth right*, *law*, and *liberty*, by the State given unto us, if we kept within *compasse* (then;) but brethren what I offered then, I am the same, and will make my words good before all the people at any time, which words were, to prove the Clergy the greatest *cheaters* and *deceivers*, *theeves*, and *robbers*, in the whole earth, let them plot against mee what they can, I same I will prove unto their faces, if they dare appear; but know by this non-the[illegible] ing that a *lye* is with them, for if they were in *light* then they would be joyned *abstracta*[illegible] *love*, they would have *appeared* to *admonish* my *weakness*, A word unto ye Pri[illegible] have made good my *challenge* against them: but it is ing, by this argument. If y[illegible] *te*: Now Priests that latine doth not please you, in their several *oprative motions* *pol is night in himself, and dare not come to the* but in this appears your madnes[illegible] *light*,

light, *Madad El*, is not that Hebrew, what [illegible] English
I understand neither Latine nor Hebrew, [illegible]
Madad El, *God sees darkneſſe is a Cave* [illegible]
ty, that are you *Prieſts*, or *Miniſters* of the *Goſpel*, [illegible]
hath *ſwallowed*, how many I am not able *to define*, *ſatis*.

Ori el arki ſab oli Arma Nephuſhim aga zim a Saphel Arma Hoari ſab avarun hnſpi vertat.

To conclude all in this Hebrew ſtate, it is this, the reaſon that you act ſo wickedly you *Chriſtians*, it is becauſe you have gotten the Apoſtles dead litterall *expreſſions*, contained in their *writings* which ye count the Goſpel, and into them dead *names* you have formed your *ſelves*; but the Apoſtles they were that converted ſubſtance, from whence your *name Goſpel* did proceed.

They knew in the *holy* light, the *divine truth* which *truth* was their ſoul *center*, and from that *light* received, the *holy life ſanctified did proceed*, and from their *ſouls centered*, and their life *ſanctified*, did that *ſound*, which ye call the *Goſpell* proceed, now ye have taken the *ſound*, *Goſpel*, from their *words*, and without the *life* that they *lived* the *ſound*, it had been a *ly*, ſo you being but *ſounds*, which ſounds, without an *holy life*, is but a *ly*, and a *deceipt*, a *dark Devill*, and no better, being *unchanged*, the name *Goſpel* is a *ly*, but the change *Sanctity*, and the life *Purity*, it is the *root*, *life eternall planted* in you, that is it, that makes you *act* in *obedience*, the reaſon that the Apoſtles and the *primitive Chriſtians* did walk ſo holily, it was the *Goſpel* taking them in to it ſelf) the reaſon that we live ſo *wickedly*, and almoſt all men *Preachers*, it is becauſe we take the Goſpell into us) now what man can take unto himſelf, it is but a *name* and a *name* is a *ly*, and this State is all you taking Goſpellers in; for he whom the *true Goſpel* takes, he is turned from *covetouſneſſe*, I prove the Goſpell hath not taken you, becauſe in *covetouſneſſe* ye *remain*, now in this ſmall Tractate from that Hebrew ſtate, is let down by the ſpirit of the Lord for a Looking glaſſe for *Europe*, in which glaſſe they may ſee that they are but the *Ideas* of the true *Goſpel*, for the ſhadows differs and conteſts, but *truth* binds all together in *love*, which is the *light* of God riſen in *man*, and you may know what you want thus deceitfully act.

Now hear I hope I ſhall offend none, for [illegible]
they have *done*; for know if ye do judge me [illegible]